

Capital Bible Seminary SCROLL



VOLUME 2, NUMBER 1



'TIL SHILOH COME

By Homer Heater, Jr.
Acting Dean

Longfellow's poem, "I Heard the Bells on Christmas Day," well expresses man's sense of futility at ever finding peace. "And in despair I bowed my head; 'There is no peace on earth,' I said. 'For hate is strong, and mocks the song of peace on earth, good will to men.'"

Christmas 1974 finds the world mired a little deeper in the morass of hostility and outright war. All man's efforts to extricate himself only serve to sink him deeper.

There is indeed a time coming to the earth when peace and righteousness shall prevail but that time is not now. The *Peace Bringer* came to bring reconciliation to all men, but that peace must be appropriated by faith in the Son of God. The failure or refusal to recognize this fact has led to the confusion so evident in the thinking of people today.

The truth of the coming *Peace Bringer* is set out in embryonic form in Genesis 49:10. There we

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read in Jacob's prophecy concerning the favored son Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The most difficult part of this verse is the word Shiloh. Apart from its use as a name for churches and its historical importance in the American Civil War, we do not use this word much. With certain spelling variations, it appears elsewhere in the Old Testament 38 times. It always refers to the place where the tabernacle was pitched in the early history of Israel. It obviously has some other meaning here in Gen. 49:10. The root form *shalah* means to be at peace or at rest. One reference (2 Kings 4:28) has the meaning of giving peace or causing peace. This permits the translation, "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until the *Bringer of Peace* comes."

This means that Judah was to be the ruling tribe and that eventually one would come who would bring peace to Israel and the world.

The Jews who translated Genesis into Greek around 250 B.C. treated "sceptre" and "lawgiver" both as persons. For "sceptre" they have "ruler" and for "lawgiver" they have "governor."

Centuries later God said to David, the prototype of the Messiah, "You will shepherd my people Israel and you will be a governor over Israel" (2 Sam. 5:2 following the Greek translation). David, from the tribe of Judah, was indeed a "ruler" and a "governor" over Israel and he brought a measure of peace.

Continued Page 2, Column 1

Yet, the ultimate fulfillment of Gen. 49:10 awaited the Greater David--"Hosanna to the Son of David."

When the magi came from the East to Herod and asked about the birthplace of the "King of the Jews," Herod called for the Jewish scholars (Matt. 2:1-8). In response to this request they quote the "prophet," "And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

This quotation is based primarily on Micah 5:2, but as is often the case, it is not limited to that verse. The first part is somewhat of an interpretation of Micah and the second part comes from another place. "He shall shepherd my people Israel" is not in Micah 5:2. Granted, Micah 5:3 says, "and he shall stand and shepherd in the strength of the Lord..." but this is not the same as that in Matthew.

We have already made reference to 2 Sam. 5:2 where David is called a "governor" of Israel. That same verse says, "You shall shepherd my people Israel." The Septuagint translation of this is identical to Matt. 2:6 except for the difference in person (he shall shepherd, instead of you shall).

This leads to the conclusion that the scribes are not quoting Micah 5:2 in the strict way we are accustomed. The statement in Matt. 2:6 is a combination of Old Testament prophecies concerning the Messiah. Gen. 49:10, 2 Sam. 5:2 and Micah 5:2 are all involved.

God promised Judah that dominion over the other tribes would always be his. Furthermore, a person would come in the future referred to as Shiloh, the *Peace Bringer*. David was the first great wielder of that sceptre and was also called a governor and a shepherd of Israel. In the Old Testament David is presented as a type, a precursor of the Messiah. Consequently, in the days of Micah, long after David had died, the prophecy given concerning the birthplace of the coming "governor" refers to the Greater David, the Messiah.

The Jewish sages had put together these three verses and had seen in them a prophecy of Messiah. Gen. 49:10 teaches that this governor will bring peace; 2 Sam. 5:2 teaches that this governor will shepherd his people Israel, and Micah 5:2 teaches

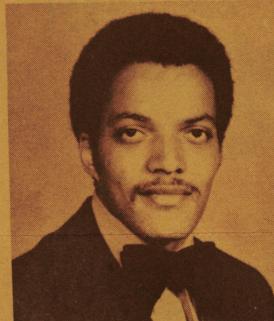
that he will be born in Bethlehem once lowly but now no longer so.

Indeed, "there is no peace on earth..." now, but there is peace within the man or woman who becomes reconciled to God by faith in His Son, the Peace Bringer. Furthermore, there will one day be peace on earth when the Son of Man returns in the clouds to rule and reign. Occupy until Shiloh comes the second time!

Then pealed the bells more loud and deep:

"God is not dead: nor does He sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men."

Biblical Orientation



Stephen Hardnett
Junior student at Capital

I was saved at a very young age. Really I don't remember the day or time. Years later when my knowledge of Biblical truth grew, then I came into a real knowledge of what I had done some years ago.

I was raised in a Christian home. My brothers and I were made to attend church. Many times we were there for the entire day. The church I attended was a traditional, social gospel church. Therefore, I had very little chance to really grow. However, when I finished high school, I attended Philadelphia College of Bible. Through the many hours of intense training, I began to see what it really meant to be a Christian. I realized for the first time that this Christian life was more than just being saved. As I began to be exposed to Bible-believing churches and sound Bible-believing friends, I found that a lot of my old habits faded into the background. One year later I re-dedicated my life to the Lord and ever since that day my life has been complete and full.



Training for Biblical Preaching

By Rev. Charles B. Hanshew
Pastor of the Independent Bible Church
Martinsburg, West Virginia

Alumnus - WBC - '63, CBS - '66

As a pastor I am enjoying the benefits of the training in the Word of God I received at Capital Bible Seminary, and the people in my congregation are regularly reaping the results of that training.

I realize now, as never before, that a knowledge of the inspired Scriptures is absolutely essential in order for one to be adequately equipped to serve God (2 Tim. 3:15-16). When a man is graduated from CBS he is equipped in the Scriptures and thus able to accurately preach the Word (2 Tim. 4:2).

It is because the Seminary is dedicated to this ministry of equipping expositors of the Word that we consider it a privilege and responsibility to systematically support this work by prayer and finances.

Faculty Itinerary

DEAN HEATER

- | | |
|------------|---|
| Jan. 5, 12 | Forrestville Baptist Church
Upper Marlboro, Md. |
| 10, 17 | OCU, U. S. Naval Academy,
Annapolis, Md. |
| 19 | Discerners' Bible Class,
Fourth Presbyterian Church, Bethesda, Md. |
| 21 | Tuesday Evening Extension class begins
Barcroft Bible Church, Arlington, Va. |

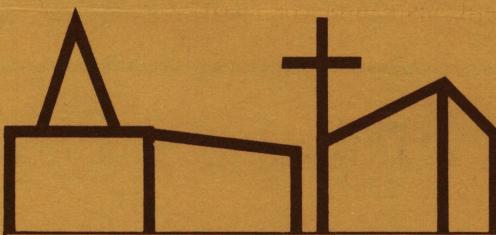
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| 26 | First Baptist Church
Lebanon, Pa. |
| 27 | Lancaster Bible College, Lancaster, Pa. |
| Feb. 7 | WBC Friends' Banquet, Hagerstown, Md. |
| 9, 16 | Cherrydale Chapel, Arlington, Va. |

DR. MULHOLLAND

- | | |
|-------------|--|
| Jan. 19, 26 | Forrestville Baptist Church
Upper Marlboro, Md. |
| 21 | Tuesday Evening Extension Class begins
McLean Bible Church, McLean, Va. |
| Feb. 3 | Piedmont Bible College
Winston-Salem, N. C. |

DR. EDGAR

- | | |
|---------|--|
| Jan. 12 | Faith Community Church
Dover, Delaware |
| 19 | Variety Class (Sunday School)
McLean Bible Church, McLean, Va. |
| 20 | Dallas Bible College
Dallas, Texas |
| 26 | Variety Class, McLean Bible Church
Variety Class, McLean Bible Church |
| Feb. 7 | Variety Class, McLean Bible Church |



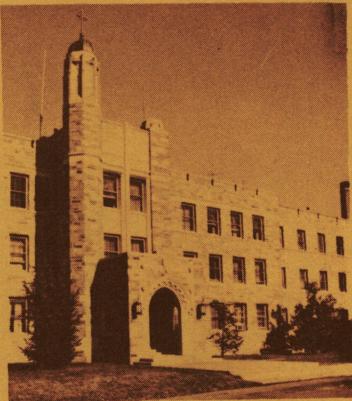
Church Growth Evangelism Seminar

Jan. 21-24 8:00 a.m. - 12:30 p.m.



ELMER TOWNS
RICHARD COONS
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VOLUME 2, NUMBER 2

FEBRUARY/MARCH 1975

The Peace of GOD



By Thomas R. Edgar, Th.D.

There are two passages in the New Testament where the explicit term "peace of God" is used. In each of these the peace of God is seen as an entity which is able to work in the believer's life. The two verses involved, Philippians 4:7 and Colossians 3:15, both written by Paul, both use the same expression "peace of God" (*he ēirēnē tou Theou*-Byzantine text) and both were written around the same time. What does the expression mean? Often the term "peace of God" in these two verses is used to describe how God led someone to a specific course of action. For example: I may want to know whether God wants me to go to the mission field or to take some other course of action. Someone, perhaps a

pastor, will say, "Let the peace of God determine it for you." By this he means to take the direction which provides inner peace; do not go if you are uneasy about it. This is not always as easy as it would seem. There are many factors which may cause inner anxiety, such as fear, discouragement, seemingly closed doors, etc., although God's course of action may include these. We may enjoy temporary inner peace by avoiding trials and tribulation although it may not be God's will. Let us look at these two verses in order to determine what the "peace of God" means.

One of the major emphases in the epistle to the Philippians is unity among the brethren. Philippians 4:2,3 plead for unity among certain specific Christians, however, the issue changes in verse four to a personal or individual thrust. Paul says "rejoice in the Lord" (vs. 4), "let your moderation be known to all" (vs. 5), "do not be anxious" (vs. 6), "let your requests be known to God" (vs. 6), etc. This continues through verse nine. Philippians 4:7, therefore, occurs in a context stressing individual, personal reaction. This is also clear from the obvious fact that verse seven is a continuation of the statement in verse six. Paul says, "Do not be anxious but instead pray to God and as a result the peace of God will guard your hearts and minds." This "peace of God" will offset the individual's anxiety. Paul writes to offset personal anxiety or worry, which very likely is due to troubles the believer may anticipate or even be experiencing. Rather than be-

Continued on next page

coming worried (anxious) a believer is to make his requests known to God through prayer. God's peace will then guard (*phrourēsei*) both his heart and mind. This does not necessarily rule out uneasiness and apprehension, but the heart and mind are protected from terror and anxiety, and they will function properly for God. Although this passage does not refer specifically to decisions regarding various courses of action, it does apparently refer to a personal peace which contrasts with anxiety or worry. Therefore, this principle perhaps can be applied to decisions regarding the leading of the Lord. It does not guarantee a complete lack of tension or uneasiness, but it does state that through prayer one's heart and mind will be controlled or protected by God's peace.

Colossians 3:15 has a different aspect, however. Although unity among the brethren is not a major emphasis in the epistle, it is in the passage in question. Chapter three refers to individual seeking of the things above (vs. 1) and to avoiding individual sin (vv. 5-8). In verse nine the emphasis moves in the direction of relationships between believers in the church. This is clear from such statements as "do not lie to one another" (vs. 9), "put on compassion, kindness, humility, meekness, patience" (vs. 12), "forbearing and forgiving one another" (vs. 13), put on "love" (vs. 14). Verse fifteen follows as another of this series of commands regarding proper relationship with the brethren. This is clear from the context but is further supported by the verse itself. The verse says, "And let the peace of God umpire (arbitrate, make the decision - *brabeuō*) in your hearts, unto which you were called in one body." The relative pronoun "which" (*hēn*) is feminine, singular and in this verse must refer to "peace" (*ēirēnē*). Therefore, the end of this verse states "you (plural) were called unto this peace in one body." The stress is on a peace among the brethren. This fits perfectly in the context since relationships with the brethren are in view.

The Colossians are to do those things which promote proper relationships among Christians rather than otherwise. The "leading of God" as we often use the term is not in view. God's leading is involved only in the sense that in His Word He is instructing (leading) us to love the brethren. Does

this mean that the peace of God in Colossians 3:15 refers to external, objective peace among the brethren only, and does not include an inner, subjective peace?

The word "peace" is singular and the pronoun "which" referring to peace is also singular, therefore, it is improbable that the "peace" which umpires in our hearts can be both external peace among the brethren and inner peace. This is not to deny that both should be present and are necessary, but we are merely trying to determine which is involved in Colossians 3:15. If it refers to inner, personal tranquility then Paul states, "You were called to inner tranquility in one body." This is possible but why does Paul include the words "in one body"? If it is external peace Paul is saying "You were called to proper relationships with one another in one body." Here the desired unity and relationship between the various members who are "in one body" fits nicely. In I Corinthians 7:15 where friction between husband and wife is possible, Paul says let the other depart, "God has called us in peace." The verb "called" (*kaleō*) is used in conjunction with objective, external peace between the two people. The main thrust in Colossians 3:15 concerns peace among the brethren.

If someone interprets the "peace" in Colossians 3:15 as internal, personal peace within the individual, the intent of this verse is not really changed. Peace would still be related to unity among brethren since the context demands this. Rather than a lack of anxiety, the "peace" within would describe a quiet heart in relation to the brethren, a heart free from hostility, free from disturbance and agitating passions regarding the brethren, a heart of harmony in personal relations. Hatred, jealousy, hostile feeling, etc. within one's heart are the opposite of the peace of God, and should not umpire or make the decisions regarding one's actions (in this verse actions toward the brethren).

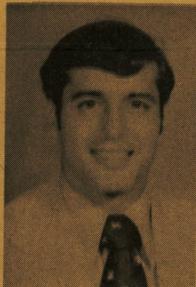
Neither Philippians 4:7 nor Colossians 3:15 promise the believer complete tranquility and lack of tension within. They are not promising "heavenly tranquilizers." Neither are they setting forth a system of guidance in regard to the leading of the Lord; i.e. follow the decision where the most inner tranquility is experienced. Philippians 4:7 states that

God's peace would protect the believer's heart and mind from anxiety if the issue is committed to God in prayer. There is no statement concerning "peace" in one course of action relative to a lack of peace in another course. Colossians 3:15 refers to peace among the brethren and the need to take the action which promotes such peace. The concept of personal leading on one course of action relative to another is only present in the idea of preferring peace to hostility. Both internal peace and external peace with the brethren are desired for every believer. Neither tranquility nor relative uneasiness is mentioned as a guide to the Lord's will for the believer. Lack of inner peace may indicate that one is out of the Lord's will, but these verses are not teaching such. Trust the Lord in prayer (Philippians 4:7) and be at peace with the brethren (Colossians 3:15).

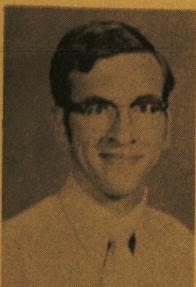
Evangelistically Alive



R. Thomas



J. Henriquez



D. Shelly

The Capital Bible Seminary was the recent host of the triennial Evangelism Seminar. Instruction concerning evangelism and church growth were most profitable. Comments Junior, Robert Thomas, a returned missionary from Japan, "The Seminar in Evangelism last week was far more than just a break in the normal routine of classes and studies. It commenced with a most informative overview of Sunday School Evangelism by Dr. Elmer Towns. The second day brought each of us many new insights into the actual administration of a large church. Rev. Richard

Coons shared with us from the point of view of a pastor concerning the finances, ministry, outreach and growth of the Church of the Open Door, Fort Washington, Pennsylvania. The Seminar was highlighted by the very practical ministry of Art Williams, Open Air Campaigners, Wheaton, Illinois. Mr. Williams brought light upon a neglected area of outreach, that of open air evangelism. His ministry on Thursday and Friday in the Chapel was climaxed by an open air meeting on the University of Maryland campus at which most seminarians and guests took part. The Seminary Trio sang, several gave testimonies and Mr. Williams ministered, using visual aids. Some students were saved, many tracts were distributed and the unanimous feeling was that we had not only received much teaching this week, but we had actually experienced and put into practice what we learned in the classroom."

Senior Joe Henriques, who organized the open air meeting, felt that, "The Church Growth Seminar demonstrated itself to be a great success. Dr. Elmer Towns, 'Mr. Sunday School,' presented a 'revolutionary' yet very balanced concept of church growth primarily through the Sunday School program. Pastor Richard Coons, the following day, challenged the men to excellency in maintaining a well-developed church program as he revealed extremely valuable insights into nitty-gritty practical issues of church growth. The highly successful week was climaxed with Rev. Art Williams, U. S. Director of the Open-Air Campaigners. He beautifully conveyed to the men the burden already residing in his heart: the desperate need for lay people to carry the ball in evangelism as they individually reach the lost in their Jerusalem and surrounding areas. After all, this is what church growth is all about. The pastors and prospective pastors attending the seminar gained further insight as to how this could be accomplished in their church program as on Friday an open-air meeting was held at the University of Maryland campus. Many students stopped to listen to the gospel presented on the sketchboard and at least one trusted Christ as his Savior. The vision was caught of using this method in local churches as a way of training and utilizing the lay people in effective evangelism.

"In conclusion, the week's balanced presentation of concepts, practical insights, instruction and actual experience will prove to have a long lasting and valuable impact in the lives of the men of Capital Bible Seminary as they are endeavoring to be co-workers with the Lord in the project which He started about 2,000 years ago when He said, 'I will build my church.'"

Another Junior student, Dennis Shelly, saw the Seminar in this light: "Challenging, relevant and practical would describe our Church Growth Seminar. We were challenged as Seminary men to be preaching the gospel to every available person by every available means at every available time. These sessions were relevant, as we saw the need to be faithful in the small things now, for God to use us effectively in future ministries. This week was also practical. We gained new motivation to witness for Christ, especially as we all went to the University of Maryland for an open-air meeting. Opportunities for witness were many, and several made professions of faith. It truly was a refreshing week."

The implementation of the gospel in terms of everyday living is the thrust of the New Testament. While Capital puts much stress on the academic side we are also anxious that our students become actively and thoroughly involved in presenting the message of Christ.

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- Mar. 20 Appalachian Bible Institute
Bradley, West Virginia
Apr. 26 Seminar: "Preaching in the 70's"
Lancaster Bible College
Lancaster, Pa.

DEAN HEATER

- Mar. 2 Halethorpe Community Church
Baltimore, Md.
9 Salvation Army Chapel
Bladensburg, Md.
16 Montgomery Village Baptist Church
Gaithersburg, Md.
Apr. 6, 13 Christian Fellowship Church
Alexandria, Va.
14 Miami Christian College
Miami, Fla.
26 Locust Valley Bethel Church of God
Middletown, Md.
27 Barcroft Bible Church
Arlington, Va.

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Capital Bible Seminary SCROLL



VOLUME 2, NUMBER 3

APRIL/MAY 1975

What's so wrong with Women's Lib?



By Dr. John H. Mulholland

The women of the Western world are in a quandary. And that includes Christian women. In the pre-World War II era, a woman's job was at home, caring for children, house, cooking and clothes. Contemporary gadgetry has provided washing and drying machines for clothes and dishes, sturdy refrigerators and freezers for instant and near-instant meals. Modern medicine has provided preventatives and relatively rapid cures for illness that used to require the lady of the house to be a nurse.

So the modern woman asks, "What is my place?" When the bills pile up for doctors, dentists, mortgages, cars and repairs many wives go back to work on a job just to meet the bills. Then finding themselves locked into the job, they again ask, "What's my place?" "Mother never did this," and so they feel somewhat guilty too.

With the husband gone most of the day, the lady of the house must make the decisions. When the husband comes home "dead tired," many women must still make the decisions. The Christian woman says, "The Bible says I'm supposed to be subject to him. But all I do is raise his kids, clean his house and cook his meals. Is that really what I'm here for?"

In her quandary about her place, the Christian woman attends women's Bible classes, marriage seminars and reads books on the Christian home. The usual solution she receives is, "love your husband and subordinate your wishes to his so that he makes the major decisions (or at least thinks he does), train your children to be superb Christians, help your church and other Christian groups, be a shining witness in your neighborhood; if you absolutely have to get a job O.K., but get out of it as soon as you can." To this counsel, the Christian woman thinks, "That's just what I thought all along." But yet she is still vaguely dissatisfied.

CHRISTIAN WOMAN'S LIB

Into this inflammable state of affairs has come a forthright "Christian women's lib" book: *All We're Meant To Be* by Letha Scanzoni and Nancy Hardesty. The first is married to a sociology pro-

fessor and has been intrigued by the subject for years. The second is single, a former editor for *Eternity*, and now teaching at Trinity College in Illinois. Right now, they say, Christian women must speak out and join in the crusade to end discrimination and to set free all people. Now they must show that women can be dedicated occupational achievers as well as dedicated Christians--married as well as single, that women can be "loving, supportive wives without the subservience and self-destruction still retained in the Biblical model (p. 208). Their faith is that the Christian woman can now be totally and truly Biblical and yet be free from the alleged shackles of such passages as: Gen. 2:22, 3:16; I Cor. 11:1-16, 14:34-35; Eph. 5:22-23; Col. 3:18-19; I Tim. 2:8-15 and I Peter 3:1-7.

Such remarkable, modern, "let's get with it" conclusions are reached by the tools of cultural change--chucking out the old-fogy ideas--and of needle-in-the-haystack exegesis--i.e., grasping any possible meaning whether by research or the creative authority of the imagination.

Few books are as totally profitable as the Bible, or as totally damning as *Mein Kampf* by Hitler and *Beyond Good and Evil* by Nietzsche. Even Mao's little red book has some good in it. *All That We're Meant To Be* contains much sound counsel from the purely practical perspective; but it also sets out even more that is questionable and erroneous from a straightforward Biblical perspective. Furthermore the total impact of this work is surely more harmful than helpful. For two reasons: first, the enamoring journalistic style provides more enticement than C. S. Lewis and nearly as much expositional sleight-of-hand as Garner Ted Armstrong; second, the scholarship comes on very formidably, with 295 footnotes ranging from the Talmud to Erich Fromme. As a result some who are untrained exegetically and theologically may put down the book nearly or clearly convinced.

CULTURAL CHANGE

As mentioned previously, the first line of reasoning for departing from the old fashioned idea of women is the concept of cultural change. Scanzoni and Hardesty claim that the several examples of

cultural change now recognized by evangelical Bible-believing Christians leave open the door for additional changes in custom. Some of the accepted changes are the handshake for the holy kiss (I Cor. 16:20), bowing for lifting hands to pray (I Tim. 2:8), differences in hair length (I Cor. 11:15), and the use of attractive clothes and jewelry (pp. 18-19).

But the changes in each of these examples is a change of physical object or physical action not a change of relationship between persons. The greeting between believers is to be by holy people in a holy manner, as is prayer to a holy God. Evangelicals still hold with Paul that women are to show they are under the spiritual authority of men in the church service (I Cor. 11:1-16) and that they should be adorned with modesty and godliness rather than showy apparel in the church service (I Tim. 2:1-10) and with unregenerate husbands (I Pet. 3:1-6) in particular. Clearly it is not the moral and ethical principle that has changed; only the physical action or object which applies the spiritual principle has changed, just as people wear different clothes and travel by different means than Paul and Peter.

Strangely our lady authors did not place more emphasis upon the Christian opposition to the master-slave relationship in the past two centuries. Perhaps the clear Biblical precedent in Philemon 8-21 kept them from such an appeal. Nowhere does Scripture give a precedent for a change in the husband-wife relationship.

CHANGE IN THE SON

Part of the change seen by Scanzoni and Hardesty is the relation between the Father and the Son: no longer is the Son subordinate to the Father during the incarnation; now He is co-equal with the Father (p. 22). Here the weakness of theological perspective shows so boldly. The conservative evangelical view has consistently seen no change in either the person nor the function of the persons of the triune godhead, brought about by the incarnation or the ascension of the Son. Rather the Son of God was just as fully God both before the incarnation (John 1:1) and after it (Eph. 1:20-23).

During the incarnation He was still the very same Son of God (Col. 1:15-22; John 1:14-18). The

Son was just as co-equal with the Father during the incarnation as He was in the ascension. What the Son of God emptied Himself of was the open manifestation of His inner essence or being, so that there was no change of His divine nature (Phil. 2:6-9). In the incarnation His divine nature was joined with His human nature which was His servant form. On earth He did only His Father's will (John 5:19, 30). In heaven He is at the right hand of the Father and does the will of the Father (Eph. 1:20-23). In the future, Christ will deliver up the kingdom to the Father (I Cor. 15:24). Thus there was never a change in the subordination of the Son to the Father. Rather than provide an example for change of the Biblical standards for the relation between men and women, the personal and functional relations of the Father and the Son exemplify the divine ideal. (*To be continued*)

Communicating to Faithful Men



The summer of 1975 brings the annual challenge of teaching in the Nigerian Extension School of the Washington Bible College. This school was begun in 1973 by Mr. Joshua Ekpikhe to train young African Christians to teach and preach the Word of God.

This year President Miles himself will accompany the team for a period of two weeks. Returning for the second time will be Mr. Dennis Shelly who has just completed his first year at the Seminary. Mr. Shelly has already had considerable experience in the Nigerian school, having taught for almost a year before coming to Seminary. Going for the first time is Mr. Olah Moore. Mr. Moore has served in the army as an officer, is a graduate of Norfolk State College and has taken work at the Washington Bible College. He has now completed his first year at Capital Bible Seminary.

The men will be taking with them materials purchased by the Seminary student body as part of their missionary project. There is a great need for visual aid materials and other Christian Education aids in the church in Nigeria. Last year a number of books were purchased and sent to the school as well.

The church in Nigeria is growing rapidly and experiencing the normal pains of growth that one expects with this kind of expansion. There is a critical need for training of young men and women for the ministry of the gospel. President Miles has shared with Mr. Ekpikhe this vision for a number of years and has been able to implement it to a certain extent in the last three years.

Please pray for President Miles and these two men that visas will be granted expeditiously that they might be able to enter the country without any hesitation and that they might have an effective ministry of teaching the Bible in Nigeria.

Should you wish to assist financially in this endeavor send your check to the Seminary and mark it *Nigeria Fund*.

Add this column to your missionary prayer list and pray now and through the summer that this will be an effective and far-reaching ministry for the Lord Jesus Christ. O



Brenda Solomon
(Wife of Seminary Student)

In the few months that I have been the wife of a Seminary student, the Lord has taught me many vital lessons. One thing I learned after just a few days into the fall quarter was that it was truly necessary for the wife as well as the husband to be committed to Seminary. Before getting married I had made a commitment to go or do whatever the Lord had for my husband. But when I was faced with the reality of carrying out that commitment, I had a chance to see how strong my commitment really was. Needless to say, in the first quarter, I had a lot of adjusting to do.

I soon found out that a student's day did not begin at 9:00 a.m. and end at 5:00 p.m. Just like every wife, I wanted time with my husband. This is something that was very limited, and only realistically so. My responsibilities also meant encouraging my husband to do well in his studies, as

well as being behind him continually in prayer. I also had to daily pray for myself, to be able to fulfill my responsibilities and to deepen my commitment.

I really thank the Lord for having the opportunity of being the wife of a Seminary student because He has taught me many things I could have learned no other way. I view this time as a time to teach and prepare wives for the Lord's work as well as their husbands.

Faculty Itinerary

DR. EDGAR

May 4	Faith Chapel
	Alexandria, Virginia
11	" "
18	" "
25	" "

DEAN HEATER

4	Barcroft Bible Church
11	Hagerstown Bible Church
18	Cherrydale Baptist Church
25	" "

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Capital Bible Seminary **SCROLL**



VOLUME 2, NUMBER 4

JUNE/JULY 1975

What's so wrong with Women's Lib? Part 2



By Dr. John H. Mulholland

"To argue that women should have political and vocational freedom in the secular world while declaring that they should be subordinate in marriage and silent in church is to stand the gospel on its head." So argues a recent "Christian women's lib" book. All We're Meant To Be by Letha Scanzoni and Nancy Hardesty.

The Bible-believing reader may well ask, how can anyone honestly conclude that the subordination

of wives to their husbands and their silence in the church stands "the gospel on its head"? Does not Ephesians 5:22-33, Colossians 3:18-19 and I Peter 3:1-7 command wives to be subject. And, surely, I Corinthians 14:34-35 and I Timothy 2:8-15 demand their silence in the church service and forbids their instruction of men. These matters are all part of plain Biblical statement, even though (as with many other Biblical teachings) the application and putting into practice may not always be so crystal clear to all Bible-believing Christians.

BASIC TOOLS

As the reader may remember from the prior issue of the Scroll, the way out for Ms. Scanzoni and Hardesty is twofold: First, the idea of cultural change. Second, obscure interpretation, or what this writer called needle-in-the-haystack exegesis, which by interpretation means if you can make a passage mean what you want it to mean, then that is what the passage does mean.

Here, for example, is a specimen of needle-in-the-haystack exegesis. "Head" does not really mean "head;" "head" really means "source." Some old fashioned Bible-believing folks may have to repeat the previous sentence three or four times before this "deep" truth sinks in. Ephesians 5:22-23 reads (NASB): "Wives be subject to your own husbands as to the Lord. For the husband is the head of the wife as Christ also is the head of the church." Ms. Scanzoni and Hardesty now reveal that Christ is the source of the church not its head, and that the hus-

band is the source of the wife not her head for she was created from Adam's side in Genesis 2.

HEAD MEANS SOURCE

How do these ladies come to this eye-opening translation? Well, all one has to do is read Colossians 2:9-10 and Ephesians 1:22 to see that Christ is actually the source of "all rule and authority" rather than the head of them. This may be seen in Colossians 2:19, say the ladies, where the head supplies the body and causes it to grow, in Colossians 1:15-18 where Christ is the head of the church in the same sense that He is the creator or source of the heavens and the earth, and in Ephesians 5:22 and 29 where Christ the head nourishes and cherishes the church (pp. 30-31).

If anyone has ever seen frightening interpretation and spooky logic, this is it.

First with unblushing reason the lady libbers claim that if the Head also gives life to the body He is the Source of life rather than the Head. That is like claiming a boy is now a car-wash because he cleans automobiles.

Then the frightful exegesis is based on the spooky logic. The ladies made no attempt to prove that head does not mean ruler. The Scripture they refer to clearly states that Christ as the ruler is also the Savior; therefore, husbands are to relate to His saving role and wives to His headship role. Husbands are not commanded to ignore the position of head that Christ has assigned to them either. As Head of the body Christ does supply the life of the body (Col. 2:19) and cause the body to grow (Eph. 4:15-16), but these functions the Head has as ruler not *instead of* ruler.

HEAD REALLY MEANS HEAD

As the Greek word for head is used throughout the ancient world it always means the superior or the ruler. The only way to know what a word means is to see how it is used. The Greek translation of the Old Testament, entitled the Septuagint always uses head, or *kephale*, in this metaphorical sense, to refer to the superior, the ruler of the society. In Hellenistic circles it also includes the idea of redeemer so that both the ideas of basic superiority and of unity are associated with the word before it was used in the New Testament.

Thus the New Testament usage of "Head" for Christ denotes both His supremacy and His unifying

organic provision. But Scripture gives no clue that as Head, Christ has foregone leadership of the church. Husbands, then, are not lords, they are heads, providing for and guiding their wives as the other oh-so-essential portions of their bodies.

Having "established" that head really means source, Scanzoni and Hardesty are halfway home on the democratic relation of husbands and wives. Whoever heard of submitting to a source? You receive from a source, cooperate and work with it.

DOES SUBMIT MEAN SUBMIT?

The reader may search this book from cover to cover to discover how the authors deal with the term "submit." It is an important term; five times Scripture commands wives to submit to their husbands. But nowhere does the book examine its Biblical meaning. Instead there is one big "snow job." Note the following:

Today's church takes the parts of I Timothy 2:9-15 and I Peter 3:1-7 that deal with women's subjection to men as eternal principles but the instructions on hair, jewelry and dress are "dismissed as cultural and irrelevant" (p. 70). No sources are given to show that hair and jewelry are considered irrelevant and this writer knows of none.

Many have preached that the husband is to be an emperor and the wife a docile child (p. 102).

One counselor failed to point out that husbands must love their wives as Christ loved the church and as their own bodies (p. 103).

LOVE COVERS ALL

Actually none of these attempts at a "snow job" has anything to do with the Biblical meaning of the term "submit." Most English dictionaries define "submit" as "yielding in compliance or obedience." In brief, the Biblical usage demonstrates that the submission may be either voluntary or involuntary. The word may have an honorable connotation as in submitting to God or to government.

Since the authors have no means ready to change the meaning of submit to cooperate, they weave a certain occasional refutation through their discussion. They claim that the emphasis on love contains incipient suggestions about what the marriage relationship ought to be. Today those implications are coming to full development so that now we can see what God really wants (pp. 99-100) then comes a

summarizing assertion: "There really is no basis for insisting that wives obey husbands even if it goes against their better judgment."

This brief review has not presented all the arguments, nor treated all the issues. The reader will have difficulty obtaining a copy of the book. It really is not recommended. But the issues raised here are momentous for the Christian family and for the church. Problems of our day for women and women's lib as a movement will keep these issues and their like in the forefront. The church must deal with these issues. The authors show their dependence theologically by their frequent reference to the lecture notes of Paul King Jewett at Fuller Theological Seminary. William B. Eerdman's Publishing Co. is now advertising his book on the subject. The issue of the place of women at home and in the church is beginning to surpass the popularity demonism has held for several years.

SINGLE WOMEN

Though this article has been negative toward the thrust of All We're Meant To Be, some of the book can be helpful. The chapter "The Single Woman" deals insightfully with an area much too neglected--if only the advocacy of some aberration did not cast a "massage parlor" dinginess on the issues.

Husbands and wives may concentrate long and frequently upon this jewel: "Christian marriage should be something alive and exciting and on the move, as each gives and receives from the other in a continuous exchange of Christ's kind of love. The reciprocity of mutual respect, self-sacrificing concern and deep affection serves as the dynamic that invigorates and energizes the exhilarating adventure God wants marriage to be. It's an adventure of growth together" (p. 101).

Prayer Corner

1. For the seven men who recently graduated. Especially for Joe Henriques and Ken Beichler who are raising support for mission service overseas.
2. For God to send the men of His choice as students next fall.
3. For additional faculty.
4. For the need of a separate facility.

A Better Idea



Steve Mosely, Testimony

I entered Florida State University in 1969 not knowing I was unsaved and not caring about God. In the next four years God did major surgery on my life so that when I graduated I knew I was saved and knew that God was directing me to the mission field.

At the beginning of my freshman year I wandered into the end of an evangelistic meeting. Because I liked to talk about religion in general I asked one of the sponsors of the meeting to come and chat with me some time that week. When he came he shared the gospel with me. Although I did not accept the gospel right away, it put me under great conviction that my life was empty and that I was in rebellion against God. However, I accepted Jesus as my Savior later. The fellow who shared the gospel with me then began to help build in me the basics of the Christian walk--the Word, prayer, fellowship and witnessing.

During my sophomore year God started to put me into leading Bible studies and following up people whom my Christian friends and I had won to the Lord. During that year I changed my major from the sciences to Inter-American Studies, a program which consisted of studying the major languages of Latin America (Spanish and Portuguese) and the culture of the area. During this time God also began to speak to me about full-time Christian service. However, it was not until my junior year that I put two and two together that God was directing me to Latin America as a mission field.

I continued in my senior year to walk in God's will (the Word, prayer, fellowship and witnessing) and also leading Christian activities on campus. I wanted to go directly to the mission field right out of college but God knew better; He knew I needed to mature and to get a better grasp on His Word. In the latter part of my senior year He directed me to Capital Bible Seminary. I have just finished my second year here at the Seminary. I am thankful that God has directed me according to His promise in Proverbs 3:4 and 5. Because of His promise, and because I have seen God direct me in the past to things better than what I had hoped, I am confident He will continue to direct me into even better things in Latin America.

Mr. Moseley is presently on a trip to Ecuador, Peru and Brazil with the South American Team from the Washington Bible College. Your prayers would be very much appreciated by the team as these six young people and their advisor visit missionaries and mission fields this summer.

Full-Time Lecturer

Mr. Lon Solomon has responded to the Administration's invitation to join the Seminary faculty as Lecturer in Hebrew and English Bible.

Mr. Solomon took his undergraduate work at the University of North Carolina where he was a honor chemistry student. He was saved while a student

at the University and became a diligent student of the Scriptures.

A trip to Washington brought him into contact with the Good News Mission where he worked for a while and began to attend the Capital Bible Seminary.

Mr. Solomon became a full-time student at the Seminary in the spring of 1972. His training as a child in Hebrew stood him in good stead so that in his final year in Seminary, he was asked to teach basic Hebrew.

The pastoral internship requirement was fulfilled at Barcroft Bible Church and Lon has been serving as assistant pastor at McLean Bible Church the past several months.

This young man has proven himself to be a good preacher and teacher of the Word. He has as well grown in his experiential application of the Word.



Please pray for Lon and his wife, Brenda, as he takes up his responsibility of teaching basic Hebrew and English Bible.

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Capital Bible Seminary SCROLL



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AUGUST/SEPTEMBER

has the local church outlived its usefulness ?

One of the most common subjects for books, articles and tapes in the last several years has been that of the place of the church in twentieth-century society. Throughout its history the universal church has had its critics. They have been the non-Christians or liberal theologians who have ridiculed and even tried to destroy the body of Christ on this earth. The spiritually blind, of course, never have and never will be able to grasp the true nature and purpose of the universal church, and it is not my purpose to consider this issue here.

A more dangerous peril has appeared on the horizon, however, in the last few years. It is the disparaging of the church as an institution, and more particularly, the suggested discarding of the *local* church. Now it is the visible counterpart of the universal church that has become the butt of new skepticism: The "organized church." And strangely enough, this criticism is not coming only from unbelieving and liberal quarters as might be expected. Rather, many evangelicals are spearheading the charge.

This skepticism toward the local church that is found among many conservative Christians arises from their disappointment with the poor performance of the present-day local church. It is not so much a theological as it is a practical issue. Several of the many criticisms that are hurled are as follows:



By Mr. Lon N. Solomon

1. Worship has become a function of the clergy and choir and not of the body of believers.
2. Entertainment has been substituted for the working of the Holy Spirit.
3. Worship has turned into a prestructured formality.
4. Churches have become so large that individuals within cannot effectively minister to one another.
5. Fellowship in the New Testament sense is sadly lacking in our churches.
6. Meeting in small groups in homes is the New Testament pattern for the church anyhow.

The list could perhaps be continued for several pages, and no one would seriously question the valid-

ity of many of these criticisms. But the issue still remains: do even such valid criticisms mean that the local church should be scuttled?

The answer I believe must be an unqualified "No." In these days when impatience too often overrides reason, there is a craze for drastic change. This mania for change is as dangerous as it is unreasonable. One does not scrap the idea of the automobile because his car has engine problems. God does not allow Christians to dissolve the institution of marriage because all marriages have difficulties. Similarly, because there are certain defects in our local churches, are we to abandon the local church as our basic idea? Not at all! However much times may change, the local church alone has Scriptural authority to be the continuing *modus operandi* of God's people throughout this present age.

Several of the above criticisms should be considered in this connection. It is a valid Scriptural teaching that the Spirit has endowed and equipped all members of the body of Christ for ministry. The sometimes over-emphasis on the "clergy" doing the work of the ministry, while the "laity" simply observe, is surely unbiblical (Eph. 4:12) and needs correcting inside the usual local church today. However, very often the Sunday services in the sanctuary are made tantamount to the entire ministry of the local church. What I mean to say is that just because the individual members of the body of Christ should all carry on ministry in line with their gifts, that does not automatically mean that this should be done in a widespread way in the worship services. And conversely, just because only a few use their gifts in the Sunday service, that does not necessarily mean that the clergy has taken over. In order for the Sunday services to meet the needs of the people in an orderly manner, there must be some suitable form of order (I Cor. 14:33). These services are not intended to be like smaller gatherings for fellowship and testimony in which many can speak. The pastor is meant to be an expert in teaching the Word, and those Sunday services, therefore, should be mainly under his guidance.

As far as fellowship groups are concerned, there is a real need for them in a society becoming more and more suspicious and impersonal. We need to resuscitate this emphasis in our churches. But they should

be in addition to rich quality Sunday services in the local church. The small fellowship group for exchange of testimony, insights and personal contact can never be a satisfactory substitute for the specialized teaching of the Word by a trained, consecrated pastor.

Some would here take issue and adamantly make the point that the early church met in homes and, therefore, that this is the biblical pattern to follow. But several facts need to be noted in this regard. First, those Christians met in homes due to the circumstances in which they found themselves. Persecution made this necessary. There are indications that, when the absence of such persecution made it possible, these early believers met in public gatherings where even unbelievers could pass by and come in out of curiosity (I Cor. 11:18; 14:23, 24). Second, it seems that in many cases, even these smaller gatherings had only a small number of people who exercised their gifts. At the gathering in Troas (Acts 20:7ff), Paul alone ministered to the group. It is true that he was a gifted teacher, but so should the pastor be. Also, in his instructions regarding public worship at Corinth, Paul expressly limits the number of people who may share in the service (I Cor. 14:26-33). Thus, it does not appear that the hard and fast assertion that churches should meet in homes with all believers participating because the early church did it is altogether accurate. If there is any biblical principle that seems to be constant throughout the early church, it is rather that the church should have gatherings wherever possible that include all the believers in a local area (I Cor. 14:23, 26; 5:4; 11:18; Acts 14:27; 15:6, 30). So then, the idea of disbanding the "local church" in favor of small house groups is decidedly against the New Testament norm. The difficulty that all critics of the local church have is that they are unable to find any biblical substitute for it. To operate cottage meetings along with the local church could be an auxiliary activity of tremendous effectiveness, but to revert to them as an alternative to the local church is out of line with the emphasis of the New Testament.

In conclusion, I believe that the problem is not with the local church per se. There is nothing wrong with the idea of the local church, nor is there any biblical warrant for any substitute. It is the quality of our local churches that is the fault. Poor quality pul-

pit teaching, coupled with frothy hymns and superficial prayer have caused the local church to be anemic. Add to that the apathetic, complacent, self-sufficient attender who has only a very shallow acquaintance with the Holy One of Israel, and it is no wonder that the church has little impact in the world today.

Yet the fact remains that there is no equally effective substitute in God's program for the local church. And in light of this fact, we should all be challenged to work to rescue it from its present malady. Let those of us who are "laymen" devote ourselves to a renewed devotion to our Lord and then let us bring that vitality into the church to spark a fire in others. Let those of us who are "clergy" get back to the basics of a godly life of prayer and of efficient, earnest teaching of the Word of God. It was with these components that the early church shook the world, and with these same ones, so can we.

(Grateful acknowledgement goes to J. Sidlow Baxter, whose writings have provided many of the basic ideas for this article.)

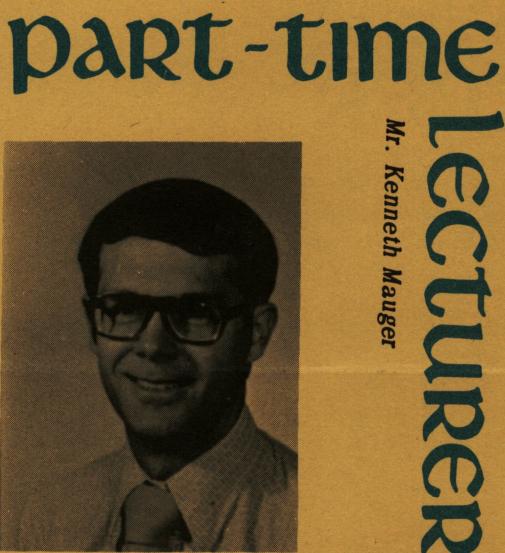
mission field

*Tom Haughey, Missionary
'69 Graduate of Capital Bible Seminary*

Today's mission field is not a theological wasteland. If anything, it teems with greater religious activity than one finds in the older, more evangelized areas of the world. Formalistic and pagan churches are usually in the majority. Cults, in many regions, are far more active than they are in their homeland. Amongst evangelicals, the more emotional Armenian groups tend to predominate. Local pastors may be so undecided in basic doctrines that they shift from one denomination to another.

A missionary in such an area is partially isolated from those who have reinforced his theological convictions in times past. And his library, either from economic necessity or through the need for travel, tends to be smaller than that of the pastor at home. In order to meet his own spiritual needs, as well as

minister to those of the people, the missionary will find a seminary education extremely valuable. With a few basic tools he is enabled to glean from the original languages more than he would find in a library of commentaries. He can, with firsthand knowledge, expose biblical mistranslations by the cults. And he is able to teach his people with greater authority.



Mr. Kenneth Mauger

Mr. Kenneth Mauger, a 1975 graduate of the Seminary, has been named as part-time lecturer in Greek in the prerequisite program of Biblical Studies.

During his student career at the Seminary Mr. Mauger served the Washington Bible College as Dean of Men in a part-time capacity. He will continue this ministry.

Mr. Mauger took his undergraduate work at Lancaster Bible College and Washington Bible College. He has been active with the Seminary trio and has served as Youth Director at Poolesville (Md.) United Methodist Church for the past three years.

As a child he always attended a Bible-teaching church with his parents. Mr. Mauger cannot point to the exact day and hour of his conversion, but judges it to have been at about age ten when he realized he

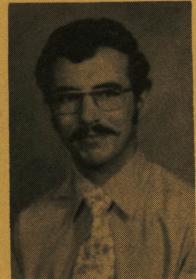
must make a personal decision for either rejection or acceptance of Christ. As he matured, he more fully realized the significance of the decision and became more assured of his salvation.

The pastoral internship requirement was fulfilled by a combination of ministries: mission work, church work and counseling.

Please pray for Ken as he takes up his responsibility of teaching and of counseling students.

God's plan

Ed Guyer



PRAYER CORNER

1. Praise for a good summer and the opportunity to get a great deal accomplished.
2. Praise for the students who had summer ministries. Pray for the Lord to supply their needs when they return to classes.
3. Pray for the Lord's provision of a separate facility for the Seminary.
4. Praise for His provision of instructors.
5. Pray for the incoming new students as they find part-time jobs, ministries, apartments or homes, and begin classes.

My Christian life began at age five when my mother led me to Christ. In the ensuing years my spiritual growth was, at times, rather erratic. I was living for a career in what I enjoyed most--working with wildlife.

God, however, had other plans and caused me to re-evaluate my priorities. The result was that I spent the next four years studying at Washington Bible College in preparation for a career of serving Him.

During those years I developed an interest in working with Indians and planned to enter that field upon graduation. But once again God changed my mind, showing me the need of further training.

The last year which I have spent at Capital Bible Seminary has certainly not been easy, but I am motivated by an inner confidence that I am where the Lord wants me, preparing to serve Him more effectively.

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